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THE BETTER WAY

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C. C. STOWELL, MANAGER.
SIDNEY DEAN, EDITOR.
A. F. MELCHERS, ASST. EDITOR.

EDITORIAL.

NEVER forget that although the form of man is animal, the man himself is spirit and should honor himself and be honored as such.

It is announced that the Postmaster-General of the United States has decided to issue a new series of postage stamps, with designs appropriate to the commemoration of the discovery of America.

CHRISTIANITY asks: "Shall we know each other there?" The return of spirit bearing with them the impress of another life, answers this all-important question daily and hourly.

A CINCINNATI daily calls Sam Jones the "funny man of the pulpit." Together with a certain Brooklyn genius of this order, a tolerably good clerical minstrel troupe could be founded—on orthodox principles.

IF MALEDICTIONS exercise a like potency on the individual that benedictions do, those who adulterate articles of food or misrepresent the goods they sell must eventually break down under the influences that pour in unseen upon them from consumers and purchasers.

A "MODEL of the figure of Lot's wife in salt" will appear in the Kansas World's Fair exhibit to represent or illustrate the salt industry of the State.—The use of a Biblical character for advertising purposes is a novel feature. But will the Sunday-closing bigots permit this salted Lot to exhibit herself?

A WRITER in *National View* prophesies that the People's presidential candidate will be elected next fall. He bases his prophecy on the fifty-ninth chapter of Isaiah. We fear the election of the next president will depend on the number of votes rather than on the forced application of a chapter in the Bible to our national affairs.

A LAW suit in London between Protestants and Catholics for the possession of a boy has already cost \$250,000 in legal expenses. This reads as if a religious principle is involved, but if sifted to the bottom, it would be apt to expose a cash basis. Religion can not afford such an expense for a convert without an expectant remuneration to cover it.

FROM all of the camps come glowing reports of good attendance, fine lectures, instructive conferences and a harvest of new converts. We are pleased to note this, as it shows a continued interest of our own people in their cause, and that there are yet many hungry souls eagerly searching for light concerning future existence. Spiritualism is still alive and growing, and insists upon asserting itself more and more as the campeeting season rolls around each summer.

THE World's Fair building will be dedicated on the 21st of October instead of the 12th, Congress having passed a bill to that effect. October 21st is the exact anniversary of Columbus' landing, allowance being made for the correction in the calendar made by Pope Gregory. The change of date of dedication was made in the interest of chronological accuracy, and also to oblige New York City, which will have a Columbian celebration on October 12th.

YOUNG mediums and workers should always receive a sympathetic welcome from older ones in the field. The time is fast approaching when our veterans will become inactive or incapacitated by transition to act as mortal instruments, and it will then be a source of gratification to them to know that they have left, besides their own work, a pupil or worker behind who will become the channel for his return and manifestation for the higher knowledge gained in the beyond. Let not the spirit of envy or jealousy debar anyone from this pleasure.

THE recent elections in Great Britain have resulted in a small working majority for the Liberals, which will oust Lord Salisbury and his Cabinet, and install Mr. Gladstone as Premier, with his party in power in the Government. In the new Cabinet will be Messrs. Labouchere, Bryce, Campbell-Bannerman, Morley, Trevelyan, and Shaw. Herbert Gladstone is to be Financial Secretary of the Treasury, and Lord Herschell will be Chief Justice.

W. T. HARRIS, in the *Journal of Education*, says among other good things that the three characteristic instrumentalities of modern civilization are the railroad, the newspaper, and the common school. The common school means the acquisition, on the part of each boy and girl, whether rich or poor, of the necessary knowledge required to read the newspaper and make use of the railroad to exchange the products of their own industry for a share in the products of the world's industries.

CONGRESS has given the World's Fair \$2,500,000 to pay for keeping its gates closed on Sunday. This is done to favor orthodox Christianity, the controlling element in this country at present, but by no means in the majority as Sabbatharians. Scientists, Liberals, Freethinkers, and other progressive people are ignored in the matter, not to mention the demand of the entire laboring classes who create the capital which enables Congress to make this appropriation. The Church and State are apparently in very close communion at present.

SPIRITUALISM is a law—a principle—in nature which works its way into material existence by evolution. As such a law it can not be perverted by human agency or made to subvert a purpose not its own by inheritance. Those who endeavor, therefore, to use Spiritualism for venal purposes, or to misrepresent it by personal antipathies as part of the cause, must meet with disaster finally. Whether we break a law that governs our physical or our psychical nature, is indifferent, a reaction is sure to follow that will prove unwelcome to the trespasser.

THE Pope claims the discovery of America as an achievement of Romanism. Scientists claim that the first inhabitants of Mexico were Asiatics, and that there is reason to believe that the North American Indian descended from Asiatic ancestors, immigrating to this country via the Behring Strait. Columbus may have been a Catholic by faith or profession, but this did not lead to his exploring expedition. If anything, the Church was in the way of scientific progress, as it always is until forced to the fore by the spirit of the age.

AMID civilization and Christianity we still have barbarism and the Mosaic spirit of revenge; "an eye for an eye, etc." Tennessee, the State that imprisoned one King for working on the Christian Sabbath, now becomes indignant because its Governor is trying to practice what Christianity teaches, in commuting the death sentence of another King. The latter, of course, deserves hanging if murderers deserve such a fate. But for a people to hang a Governor in effigy because he listens to the voice of conscience against legal murder, exhibits a spirit that is equal to murder in that it delights to see human life taken.

A PAPER on hypnotism in dentistry was read before the Massachusetts Dental Society lately that attracted much attention on account of the novelty of its theme. Prof. Thomas Fillebrown, of the Harvard Dental School, was the author. He cited many instances of its successful use in his dental practice. Persons too nervous to be operated on had been soothed and enabled to bear operations without suffering. They had left his chair saying they felt better than when they entered it. A very nervous lady had not only had her teeth treated, but had been benefited as to her nervous system. A case of sore mouth in a patient wearing a plate had, to his surprise, been cured. Young patients who refused to have their teeth treated had learned to approach the operating chair without dread. He described his method, which was simply to induce hypnotism and then work by suggestion.

IN SNOONISM, WASH., a preacher objected to the erection of a liberty pole on Sunday. No regard was paid to him by the workmen, whereupon he invoked the aid of the law, but without success, the flag being considered more important than the cross. He then published a card in the *Eye*, in which he expressed his "righteous indignation and solemn protest" against the unholy act. The editor being more patriotic than pious, replied to the reverend whiner in strong terms. He was reminded that he preached in a Church that is untaxed, and which subsists on the charity of the community, and that "he is a beggar on horseback, attempting to ride down the citizens who give him alms."

THE *Army and Navy Journal* sympathizes with Colonel Streator in his action against Private Iams upon grounds that the latter may have intended mutiny, or that his outburst might have led to serious consequences if not severely dealt with on the spot. The *Journal* also thinks Colonel Streator may be criticized upon technical grounds, but his prompt action was soldierly, and it is an officer's business to sacrifice even his life when necessity calls; as the slightest yielding to the spirit of mutiny on such occasions means demoralization.

The *Journal* reasons well—from a military standpoint; but this is not a military government, and the Streator methods are no more applicable to our militia than to our police-force. Had Colonel Streator grown with the spirit of the age, he would not have dared offer such an insult to the American people. In his punishment of Private Iams, he has offended the spirit of progress in this country.

IF COURAGE is founded on self-control it should be equally honored in him who is enabled to allay the combative spirit of his opponent and thus settle a difference by peaceful methods. As it is possible in the individual it should be equally possible in the settlement of national disputes, or those arising between factions, creeds, and the social affairs in nations. Arbitration seems to be the coming spirit of the age, and where this is permitted to govern, truthful suggestions are at hand. Self-control is therefore the first principle to be observed where contention or differences exist; for, as well as a peaceful spirit leads to light or inspiration how to adjust matters, a malignant or hostile spirit must lead to chaos or darkness. Let the warring factions between labor and capital begin their plans of adjustment by assuaging their ill-feelings towards each other and hopes for an early and peaceful settlement will undoubtedly brighten. Arbitration must prevail in the end, as it is the only method by which both parties can hope to attain continued prosperity and peace.

DOES HEAT SUGGEST CRIME.

IN the ten years ending with December 31, 1891, there were 518 legal executions and 426 lynchings in the Northern States, and 728 legal executions and 1,150 lynchings in the Southern States. In the ten years there were 25,218 homicides, ranging in legal grade from wilful murder and manslaughter down to killing in self-defense.

Most of these crimes, too, have been committed during the heated term. Labor riots, assassinations, and other demonstrations of this nature are to a large extent recorded to have occurred in summer. Either the heat has the same maddening effect on man that it has on beasts, or opportunities bring about results in summer that cold weather prohibits.

MENTAL IMAGERY.

Mr. Alfred Binet, in *The Fortnightly*, sums up the above in four styles of memory thus:

1. The visual, characterized by use of visual images in all the operations of the mind and memory. This probably exists in the case of painters who can execute a person's portrait after having seen that person only once.
2. The auditive, which implies a special memory for sounds, as in the case of most musicians.
3. The motive, marked by the special use made of images derived from motion.
4. The indeterminate, which exists when the different varieties of imagery are employed alternately, according to occasion.

Spiritually considered the writer might have seen something more than the mere operations of mind and memory in his process of reasoning. Like most materialistic essayists he endeavors to find the cause of all phenomena in the brain instead of the soul or spirit of man, and thus loses sight of the cause and causes that exist in connection with him. A little knowledge of Spiritualism would make such writers as the above eminent.

WHAT IS THE USE OF CATHEDRALS.

The Dean of St. Paul's undertakes to answer this question in the *North American Review*. He says: A cathedral which is a masterpiece of architecture, "adds dignity and external importance to the religious body to which it belongs." It is, he says, a means of education. It affords space for the gathering of great religious bodies. It is diocesan, not parochial, and hence is the neutral ground on which warring clerical factions can meet. Its services present a standard of excellence to the diocese. It gives unity of interests to the Churches of the diocese. The cathedral staff is useful in supplying Church pulpits. In this staff there should be some members dedicated to theological study, and others who can be the bishop's lieutenants in the work of organization.—Spiritualists might find food for analogous though more advanced reasoning from the above in answering "What is the use of having our own halls or places of meeting?"

A GOOD POINT.

The following editorial comment in the *Twentieth Century* upon the case of the private soldier Iams, seems pertinent and well worthy of attention. We would advise its careful perusal by all interested in such vital topics as that of the relation of Capital and Labor.—[EDS.]

What business had Iams to be where he was? Why should he be a militiaman when the only use for the militia is to fight workingmen? He is in convictions in the same category as the most violent of the strikers. He believes in shooting tyrannical plutocrats. He sympathizes not only with strikers in rebellion, but with assassins. Yet he voluntarily became the sworn supporter of the plutocrats, the bounden enemy of the workers. How many thoughtful young fellows who share his sentiments are in the national guard! They join for a picnic, but are sent shooting their brothers. But, of course, if matters remain as they are, the line will in time be drawn between members of labor organizations and members of military companies. Here in New York City, it is alleged, candidates for the national guard are asked if they are labor unionists. It seems now as if the unions would retaliate by excluding from their ranks all men likely to appear in arms against them. Press dispatches from Pittsburgh say the typographical union of that city contemplates suspending from the body every member who is among the militia at Homestead and will not resign.

THE DEMISE OF COL. BUNDY.

All of the Chicago daily journals gave more or less extended and sympathetic notices of the death of Col. Bundy with a general resume of the events of his active life. We clip from the *Chicago Sunday Times* the following condensation:

Col. Bundy was born in St. Charles, Ill., February 16, 1841. His parents, Mr. and Mrs. Asahel Bundy, are still living at their homestead in Englewood. Their son received his education in the Brimmer School, Boston, and in Phillips' Academy at Andover, Mass. He enlisted in the Union army at the outbreak of the rebellion and served with distinction in the department of the Missouri. He was appointed second lieutenant of an Illinois company of cavalry by Gov. Richard Yates, and afterward was promoted to the position of lieutenant colonel of an Arkansas regiment. During the war he was married to Mary E. Jones, of St. Charles, who survives him, as does one daughter, Miss Gertrude Bundy, who graduated from the literary department of Michigan University in June. Col. Bundy was known of all persons as a noble-hearted man. He was a man of strong individuality and became before his untimely death the leading exponent of the spiritualistic philosophy in America, and had won fame among the thinkers of his school in other lands. He was not an eccentric man; he had the soundest common sense, and entered with sympathy into the beliefs and opinions of others, although he might personally hold opposite views. He saw the good there was in everything, and his genial disposition and fine sense of humor made him an apostle of the gospel of light and good cheer, and brought him into relations of friendship and intimacy with men whose beliefs were widely at variance with his own. He had

friends in the pulpits of all churches, friends among free-thinkers and agnostics, friends everywhere.

As a writer Col. Bundy was vigorous and incisive, able to say concisely and pointedly what he had to say, and his editorial work, followed uneventfully, but with strong adherence to duty, was noteworthy. He persistently attacked frauds and charlatans professing Spiritualism, and for the last three years has given much energy to psychical research, being in close sympathy with the aims of those societies which are busying themselves in searching out and verifying data in regard to telepathy, clairvoyance, and the phenomena of subconsciousness. Col. Bundy was an honored member of various social organizations, including the Press Club, which held a special meeting at the club rooms to take suitable action on his death.

The funeral obsequies took place on Monday, the 5th inst., and were characterized by great simplicity and absence of ostentation. An appropriate song by Miss Bessie McDonald, a poem and invocation by the Rev. J. V. Blake, with a feeling address by Mr. Bundy's associate and friend, Prof. B. F. Underwood, completed the services at the home.

Mrs. and Miss Bundy, although unable to conceal their deep sorrow appeared dressed in white, the true emblem of their faith and knowledge of the exaltation of the husband and father, as against the dismal funeral pageantry prevailing throughout all the civilized Christian world.

The remains were taken to St. Charles, the home of his parents, where simple exercises accompanied his entombment.

A general expression of sympathy from all parts of the country has poured in upon the bereaved household by letter and telegram.

The stricken family have our warmest and deepest sympathy in this their time of sorrow and loneliness.

THE RELIGIOUS REVOLUTION OF TO-DAY.

In the religious world, there is in progress a wonderful quickening of conscience, says the editor of the *Arena*, a determined revolt against the old-time, accepted letter of the law, against form, right, dogma, and ostentation, which, while they may awe the ignorant, necessarily offend the cultured; while hand in hand with the breaking away from the gorgeous phylacteries of other days, we hear, as never before, the great heart cry of the people for pure, true religion, which rests on deeds, and recognizes the brotherhood of man.

This religious revolution now assumes such gigantic proportions that it can justly be compared to the reformation, which in the sixteenth century was regarded with such universal indignation and alarm by the dominant thought of the age. In all civilized countries the same spirit of growth and unrest is visible, yet at the present time America seems to be the storm centre. Here we find the most scholarly and conscientious representatives of the most orthodox churches frankly advancing—as the only conceptions worthy a just and wise deity or helpful to the race—views of man and his relation to the Creator which two centuries ago would have been denounced as criminal presumption, meriting the death of all who advocated them; while only two generations ago they would have elicited the universal condemnation of orthodoxy. Imagine, for example, what result fifty years ago would necessarily have followed the frank declaration of a leading professor of a great Presbyterian theological college, that a man might find God in other ways than through the Bible; that while a Spurgeon found Him through the Bible, a Newman found Him through the Church, and a Martineau through nature. Imagine a great Episcopalian divine advocating, for the sake of religion and good morals, an expurgated Bible, or an equally famous Biblical expositor of the same communion boldly proclaiming the doctrine of restoration after death. Let us imagine, for a moment, the mental condition of Dr. Lyman Beecher, if in 1826 an orthodox clergyman in good standing, to say nothing about being the pastor of one of America's greatest churches and the editor of one of the most influential church papers, had uttered the following words:

"Christianity has been a struggle of spiritual life for existence, a battle of the spiritual with the physical, of the higher with the lower. Christianity is not a

pellucid stream flowing from its source to the sea, but its waters are intermingled with muddy currents. Christianity is a civilized paganism, and will always remain so until the paganism in man's nature is eradicated. We find much paganism in Christianity, in its creed, practices, and ceremonies. Christianity is the growth of the life of God in the hearts of men. If we are Christian evolutionists, we shall not go back to the Westminster Confession, or to the Thirty-nine Articles, or to the Nicene Creed, or to Peter's Confession, or to any creed of the New Testament. We shall not go back to the fourth century for our ideas of the church of the future. We shall not be surprised to find errors and imperfections in the Bible. The Bible is the word of God, as expressed through the imperfect medium of the human intellect. Nay, we shall not be surprised to find the limitations of human ignorance even in Christ himself, for Christ was God manifest in the imperfect human flesh. 'What!' the uneducated religious man may exclaim, 'an imperfect religion! an imperfect Bible! Where is your authority to come from?' Truth is not in a book. Truth is in the heart and the mind, and the book only communicates it from one mind to another. It is often said that theology is not, and can not be progressive, while all other sciences are. But the Bible sets the face of man toward the future, and fills him with hope. The Bible is not so much a revelation as a means of revelation. Evolution and redemption are only two words for the same thing; or in other words, redemption is evolution in the spiritual realm. * * * All scientific men now accept, or assume as true, the doctrine of evolution. Evolution has given us a new philosophy, a new biology, a new sociology, a new astronomy, a new geology. It will not finish its work until it has given us a new theology! The time has come for all religious teachers to recognize the doctrine of evolution. It is the solvent of the problem of faith. Theology must apply the law of evolution to spiritual as well as to material phenomena. Religion is the life of God in the soul of man."

And yet these words were recently uttered by the great divine who holds the pulpit made famous by the magnificent talent of one of Dr. Beecher's own sons.

The unsuccessful attempt to convict Dr. Briggs of heresy, the magnificent defence of that great Biblical scholar by many of the most illustrious names in the Presbyterian denomination, led by Dr. Philip Schaff, are significant hints of the nature and magnitude of the intellectual revolution in the confines of a single church, one which has long prided itself in being ultra-conservative. Perhaps the power of this growing sentiment of humanity and liberality is even better illustrated by the recent action of this same church, in expurgating from its confession of faith the long-cherished doctrine of infant damnation.

These illustrations, though only a few of many which might be cited, indicate the trend of religious thought at the present time.

BISMARCK AND WILHELM.

Prince Bismarck in his retirement would seem to be second only in power to the young emperor of Germany himself. The adulations poured upon him on every occasion, whether it is his birthday or some family celebration, show the attachment in which he is held by the people. At the bottom of all his undertakings, Bismarck retains an intense love for the Fatherland; and while William occupies the throne, it has been ably said that Bismarck is the uncrowned king of Prussia. No tribute to this fact is more unique than the astonishing threat made by the German ruler to persecute him for his temerity in daring to criticize himself, or "der jünge man," as Bismarck has nicknamed the emperor. When Bismarck was retired from the chancellorship, his reticence was construed as a desire to leave politics alone. He was, however, charged with a keen disappointment at his removal and a desire to avenge what he considered an insult. He has since been an unsparing critic of the emperor's, and has prophesied through published interviews the most gloomy future for the Fatherland under William's foreign policy. His definite prosecution for uttering these forebodings would add to the interest of the situation, if not to the dignity of empire.—*Current Literature*.

Reported for The Better Way.

SMOKE-STACKS AND STEEPLES.

WILLIAM J. HULL.

Our Cassadagan correspondent reports Mr. Hull's lecture, delivered at the camp last week, as follows:

He spoke of conditions of squalor and vice which are often in close proximity to the church, and the injustice of levying a tax upon the property of the laborer, the manufacturer and producer, and exempting the church from the same. "For example, there is in the city of Buffalo, N. Y., a section occupied almost solely by Poles, a superstitious people who have a notion that because priests require the best of everything they are in duty bound to impoverish themselves to supply this requirement. Many of them live in barracks and huddle together like cattle, with food that medical authority would declare vile. Great swarms of children ragged and filthy look at you as if to say: gaze upon us, then wonder at the chivalry of a corpse, if you can. The whole environment is spiritually poisonous, and the upas tree is physically poisonous, and yet in the midst of all this degradation there arises out of it and looming high above its squalid surroundings one of the finest churches in the city, costing nearly a quarter of a million of dollars. The cross gilded and glistening in the sunlight two hundred feet above the flag stones is as sadly out of place as a scarecrow in a cemetery. And yet these people have done all this because they have been taught to believe that this was religion. However, this is an abnormal state. It is only found where ignorance exists. You go to these people and ask them to define the process by which a steam engine exhausts, and they cannot tell you. They do not know, although they may earn the trifle they give to their priests by wheeling coal to feed the engine boilers. But if you ask them to define the necessity for a savior or a church costing two or three hundred thousand dollars, they know all about it. They will tell you that a savior is necessary because they are all sinners fit only for eternal damnation, and cannot be rescued without him. And the church is for the priests to have a nice place in which to tell them about the beauties of God's provision.

A man may labor in the accumulation of wealth with the object of building a factory where something useful—say buttons—may be gotten up and sent out to benefit the world. He draws his plan, gets his material, puts up his building, buys his machinery and stock, and before he has a chance to start a fire under his boiler, an emissary of the municipality comes along and levies a fine upon him for improving and advancing the aggregate wealth of the community. This is done in the form of a tax. If this man had concluded to build a church he could take the most valuable piece of land which might well be utilized for manufacturing purposes, erect a building costing a fabulous sum of money, adorn it with paintings, statuary, etc., and make affidavit that it is to be used for religious purposes, and instead of taxing him for his industry as in the case of the factory, the municipality denominates him a meritorious citizen, and holds him up as a pattern for others to follow. According to the logic of this, matter is to build churches instead of factories. The only difference would be in making the manufacture of buttons a religious observance so as to correspond with the manufacture of wafers in the eucharist. It might be done as easy with a corresponding amount of piety as to legislate the manufacture of buttons into a religious tenet, as it was for the council of Nice to legislate which of certain collection of manuscript should constitute the word of God.

Now as against the church with its tall steeple the factory could get along well enough, but the steeple would have to be left off the church, in most cases if the tax was taken off the factory. Directly or indirectly, industry pays all the bills of religion. Religion as commonly understood has never produced anything of practical value. It is the ornamentation of the palace of thought. It exists in the mind just as seal skin blankets exist for the lap-dogs of aristocracy. It is the efflorescence of civilization. It may be worn as a bangle in the ears of poverty, but it is always dimmed by the contact. The squalor and wretchedness of a widow with three or four babies and the dead body of a drunken husband waiting for the coroner's funeral is no place for the consolation of orthodox religion.

The religion which Christians help to support by building its manufactories is ill adapted for the necessities of the race. It is good for the pampered, the rich and the hypocritical. It smears the wounds of conscience with the honey of ostentation. It parades modesty under the garb of sanctimony.

One of its chief priests recently essayed to stamp out the iniquity his own class had largely produced in the city of New York, by hiring a few persons to dance denuded before him and then had the keeper of the house sent to Blackwell's Island. He then concluded to go to Europe and rest from his labors. How much do you suppose the evils he set about rectifying have been affected? Has the moral standard of the community been elevated by this Quixotic attack upon the windmills of vice? At the

same time a number of barrels of flour which the mills of the country had ground and which the millers with more philanthropy than religion had donated, were being distributed to the starving peasants of Russia. Which of the two acts was the more practical, the more beneficial to humanity, and the more honorable? Which pays the largest part of the debt man owes to the God he pretends to worship? One is issued from the steeples the other from the smoke-stacks. Now how are smoke-stacks built? It has always struck me as being queer that the men who contend that the churches are the most essential things on earth, should always be begging of those they condemn. You never heard of a dynamo manufacturer calling upon the stewards of a church for assistance to build his factory. Nobody ever heard of a company of men preparing to build a cotton factory with any part of the church's income! All these steeples affairs throughout the country are objects of charity—one that covers a multitude of sins. They produce nothing. They are simply promises to pay without adequate assets. They are notes in the great banking house of spiritual finance gone to protest. They exist by reason of the tentative consent of those, who, in the generalality of cases, detest, while they support them. I know a large number of men who give largely to the churches but the giving is invariably performed from motives of policy, rather than of conviction. Here's a man who purposes to open some kind of business in a town he has just entered to make his home. The first thing he does is to make himself popular with some leading steeple house. He does not care a fig for the religious customs of the people, but he does care for their butter and sugar custom, and if he happens to be a manufacturer he wants their indorsement to their appeals to the trade. He knows he cannot get this—in short, he knows he cannot succeed in his business unless he subscribes to something he has no interest in. But he subscribes and becomes a hypocrite, while the money he pays into the ecclesiastic boycott enables the managers to polish up the cross on the steeple, stuff the cushions on the anxious seat or help pay up the interest on the bonded debt. The polish on a smoke-stack is not put on after this formula. Wherever you see a shaft with smoke curling out of it, you see the place of industry—there you see the work-shop of genius. You go into one of these places and you find men turning out prayers—not with their mouths but with their fingers, their feet, and their brains. What prayer that ever issued from the lips of a surplined priest ever equaled a locomotive? A locomotive is a prayer! Every stroke of its mighty rods, every turn of its ponderous wheels and every mile it courses in its awful flight is a prayer. The intelligence of its makers is seen in every line of its proportions. The fire of genius glitters with every spark that flies from its stack; the proud hope of its success opens wider and wider with every valve that lets its life course through its iron veins. And what are intelligence, genius, and hope but the uplifting response of the human spirit to the command of progress? The mechanic who draws the plan for a locomotive may never have seen the inside of a church. He may be regarded as a lost soul of those who like the fakirs of India, see a celestial light by looking toward the end of their noses. He may be the subject of ridicule and contempt by the vast horde of barnacles who thrive upon his genius, but in the light of inflexible law unto which and in conformity with which he bends his energies he is most certainly a true worshiper. There are no uncertainties in the pattern of a cylinder. Attentive must every line and every dimension be, and the maker knows that if his lines and dimensions are true he will have an answer to his prayer.

The great lens-maker, Alvan Clark, knew when he took his rough glass from the hot sand and polished it in accordance with the law of optics he would produce the magnificent telescope that reveals the wonders of the planets from the Lick Observatory. And what an intricate work was this? Every move in that process was as true and smooth as the lid that enveloped the human eye that watched it. Before a marvel of this character every thinker ought to uncover his head and bow before the genius that produced it. I have seen the coarse cloth of the Congo savage made of fine strips of grass and woven by hand, and I have watched a bale of cotton from its entrance to a picker until it was laid out before me in the finest fabric of the looms of a modern factory. The Congo savage did the best he could with the appliances and his skill, so did the Anglo-Saxon, and he did no more than his best. But what a vast gulf lies between these two productions. In the culmination of genius orthodoxy has no competitive place. As against the splendor of intellect superstition cannot be paralleled, and the only savior man can have is the improvement of his mind.

If men had the courage of their convictions steeple-houses would become depopulated. They are honey-combed with an infidelity their own failure has engendered. They fail to answer the queries of the heart and head.

Far better is it to suffer from well-doing, than to benefit yourself by the sufferings of another.

A few have gotten out of the lags where they can meet their queries half way and I for one glory in the intercity of the Paxons, the Grosbys, the Briggs, the Abbotts, the Savages, the Newtons—men who are hurling the new Jovian thunder-bolts of truth and reason into their own ranks. The clamor for more light is the echo of their bombardment, and like the carrying of Cerberus from hades to the upper world they constitute the great Warwicks who are to raise the church into lines with human progress. And in this too they are obedient to the influence of freed spirits who no longer see through a glass darkly, but who leaving the employments of a better life return to the mire and hummocks of their own past teachings to undo their own errors by instilling into the minds of their successors a better humanitarianism, less pretension and more work.

Heaven speed the labor and may the end witness the ultimatum of the hope the elevation and spiritualization of humanity.

THE TEMPLES OF RAMESES.

Rather more than three thousand years ago Rameses II. took in hand a mountain in Nubia, and hued out of the living rock two vast temples. One is never surprised at anything Rameses did. He pervades the entire Nile, and dominates everything, right away from Cairo up to Wady Halfa. Take all the thirty-four dynasties, and, practically, Rameses is first, and the rest nowhere. If you come across anything colossal in the way of building, anything overwhelming in design and successful in execution, you may be quite safe in putting it down to Rameses. He reigned over sixty years, begot over hundred and seventy children, and lived to be nearly one hundred years old. And now he lies in his case at the Ghizeh Museum, the haughty old face frowning beneath its glass cover. Short work would he have made of the hundreds of tourists who pry and peep and giggle at his royal features. But of all the great things he did, the temples at Abou Simbel are the greatest. The larger of the two he dedicated to the god of gods Amen, and secondarily to his own glory; and the smaller to the goddess Hathor and to his wife Neferari. It is rare to find either in tomb or temple the record of conjugal love, but this smaller temple makes it clear that Rameses had a tender side to him. Half a foot deep on the front of the temple he cut an inscription setting forth that he, "Rameses, the Strong in Truth, made this divine abode for his royal wife Neferari, whom he loves," and the queen herself, tenderly responsive, carves in undying words that she, "his royal wife, who loves him, built for him this abode in the mountains of pure waters." The better to study these temples, and to see the engineering work in progress entered upon to save them from impending ruin, I slept two nights in the sand in this veritable house of love. But at the larger temple, practical work is in hand. Here the four gigantic colossi sit, hands on knees, and gaze across the desert sands. Three thousand years have told upon the cliffs above the temple. The statues themselves would have defied time, but the native rock yielded to sun and sand. In the rock itself there is a treacherous vein of clay, and the sand has at last eaten away the clay, and the fissures have gradually widened. A report was furnished to the Irrigation Department at Cairo, setting forth that the great temple was in imminent peril, and that a block of stone weighing two hundred and seventy tons was likely to fall and smash the only one complete statue out of the four. One of the embarrassing facts connected with the present Egyptian administration is, nothing can be done without the consent of a half a dozen dominions and powers. Rameses himself would have told off a thousand slave, and carted away the entire hill-top in a few weeks—he never allowed himself to be encumbered with red-tape—but under existing circumstances Rameses has had to wait some months with the big block of stone impending over his head. Then the surveyor sent a still more urgent report, and ultimately Captain Johnson, R. E., and twelve English soldiers were sent up to Abou Simbel to save Rameses. They found no less than three rocks in a dangerous condition: one measuring thirty-four feet by twelve was taken in hand at once and broken up into small pieces; another of twenty-five tons was similarly dealt with; and then the biggest of all, weighing about two hundred and seventy tons, was tackled. No explosives of any kind could be used, as the two northernmost colossi are out of their equilibrium, and the least vibration might topple them over: so five stout iron cables were placed round the big block, and then it was broken up into small pieces and thrown down into the sand. Rameses may now sit in peace and watch the dawn break over the desert for another three thousand years. The two colossi which are out of balance are to be pinioned back to the rock behind by iron bands; the bands will be disguised as much as possible, but one regrets that a more dignified method of support for Pharaoh could not be devised.—*Pall Mall Gazette*.

Far better is it to suffer from well-doing, than to benefit yourself by the sufferings of another.

Written for The Better Way.

WHEN SPIRITS MOCK.

WILLIAM J. HULL.

In Kardec's "Book on Mediums," which I am perusing with both pleasure and profit, I read this sentence, to-wit: "To progress, man often has to gain experience at his own expense." Scarcely a day passes that I do not detach a lesson for my own soul.

I was very bitter, even toward my own guides, when I censured them for permitting Jesuit spirits to work me so much grief through their deception. But as Allen Kardec's guide shows, I see wherein I wronged those who loved me most.

The author also says: "Be very sure also, that if your lot is to undergo a certain vicissitude, your protesting spirits may aid you to support it with more resignation, may sometimes soften it, but in the interest of your future it is not permitted them to deliver you from it." The italics are mine, placed there as an acknowledgment that I confess to seeing wherein my interests have grown by and through the experimental lesson that caused me the deepest, most agonized grief of my life—for I had trusted spirits, and my own earnestness so fully; alas! too fully, and the lesson came to teach me my own soul's need of an imperative individuality if I would grow useful as one of the many teachers needed. As one who, from the soul's depth, plead for usefulness, yet knowing so little of the philosophy of spirit-return, too eagerly and confidently accepted all as good, garnering unwittingly the tares also: in other words, trusting too fully all that came.

How I wish that all who desire mediumship desired also the practical lessons that study presents. I find that I learn by every hour devoted to reading—always provided that I am reading for knowledge and not amusement. Too many professed mediums take no interest in the study of the higher truths that our philosophy contains, scarcely ever reading our periodicals or standard works. Is it any wonder they run after fortunes, or that mediums are found that know no better than to permit spirits to "tell fortunes," and know not that these are bantering spirits amusing themselves. It is true—I see it more thus daily, from past experience, and as Kardec says: "In order that revelations should be worthy of confidence, they should have been made spontaneously by various mediums, strangers to each other, to whom they should have been anteriorly revealed. To question a spirit, more especially a stranger, as to one's future, their money interests, deaths, marriages, etc., is to be duped almost invariably. Read, O mortal, who hopes for truth from any source, read and reason!"

Memphis, Tenn.

HYPNOTISM AS A REMEDY.

Accounts are given by Dr. George C. Kingsbury, in his Practice of Hypnotic Suggestion, of fifty cases of pain or disease which he has himself treated by hypnotism. In forty-five of these, complete cure followed, without any relapse so far as is known, and there was at least some slight or temporary relief in the five others. In one case the hypnotism was used as an anesthetic in childbirth. The patient was hypnotized twelve times in preparation for her confinement, and once more when it began. She was brought to the convenient stage of hypnotic somnambulism in which she could understand and obey orders and nevertheless felt no pain. In the treatment of three patients of confirmed drunken habits some remarkable results in the way of sobriety, or even dislike for alcohol, were obtained, which had lasted up to the time of the publication of the book, nine months or more, and none of them was known to have relapsed. In many lesser ills, such as neuralgia, headache, toothache, etc., the relief of the pain was immediate and complete. The author has found no damage done by hypnotism in careful hands.—*Popular Science Monthly*.

TO PUMP OUT THE ZUYDER ZEE.

The government of Holland has for a long time past had under consideration a project for draining the vast lagoon known as the Zuyder Zee. This sheet of water is almost useless for purposes of navigation, and large vessels can only find their way to Amsterdam by means of the North Sea Canal. As agricultural land, however, it would be exceedingly valuable, since it is estimated that more than two-thirds of it is very fertile. The Zuyder Zee was formerly a lake, but in the twelfth or thirteenth century it was united to the North Sea by inundation. A commission was appointed some time ago to examine into the question of draining this territory, which has a superficial area of 760 square miles. A report on this subject has now been issued; it proposes to close the Zuyder Zee by means of a dam that shall be constructed from the mainland, on either side of the island of Wieringen. The water thus cut off from the sea would be divided into four parts, in each of which the work of constructing the dam is estimated at £3,675,000, and the draining would involve an expenditure of £13,000,000. The time required to complete the job is put down at thirty two years.—*Current Literature*.

The presence of a truly spiritual being is always a benediction.

THE LIVER.

WILLIAM J. HULL.

Probably no organ in the body is so much medicated as the liver, and between bad diet and bad medicine, it has a pretty hard time of it.

Among patent nostrums, those for the liver outnumber all others about two to one, their name is legion. What do medicines which are supposed to help the liver do? They do nothing, but the liver is forced to do something with the medicines. When a person takes an emetic, we say it acts upon the stomach, when, in fact, the stomach acts upon the medicine. Suppose a reptile entered a room, and the persons present drove it out; would we say that it was the reptile that acted? It is the same when the stomach, or the liver, or any other organ of the body, finds some intruding substance likely to work mischief; it goes to work to drive it out, or dispose of it somehow. A liver medicine is one which comes within the province of the liver to dispose of. It is a liver whip. We talk as if medicines had brains and intelligence to hunt up certain organs or tissues, and fix them over. The organ which is the most capable of getting rid of the foreign substance, is the one which is said to be acted upon. If it is something that the stomach cannot act upon, very likely it will pass into the domain of the liver.

What is the philosophy of liver medicine? They help the liver just as a whip helps a tired horse. Take a liver which is worn out and exhausted with too much hearty food, too much butter, fats, and sweets, and it needs just what a tired horse needs—rest, and proper food and drink. Lighten its load instead of putting on the whip. But the ordinary treatment is to use the lash, and put on the brakes at the same time—to increase the burden and use the goad. The result of this kind of treatment is premature exhaustion of the liver. The man who treats his horse in this way, must after awhile hunt around for another horse; and the man who constantly abuses his liver, will be hunting a new liver.

This principle applies to all classes of medicines, but very few of them really act upon the liver or are acted upon. For instance, there is that "giant remedy"—mercury, blue mass or calomel—which most people suppose has a powerful effect upon the liver; there is such a change in the individual who has taken it, and so much bile discharged, that they naturally think the liver has been helped.

Dr. Bennett, of Edinburgh, made some interesting experiments to ascertain the real influence of mercury upon the liver, using a dog for a subject. The microscope shows very little difference between the liver of a dog and that of a human being, and he reasoned that if mercury would touch up the liver of a man, it would touch up the liver of a dog, since the functions are the same in each. He performed an operation upon the animal so that the bile was discharged outside the body through a silver tube, instead of taking its natural course. The quantity of bile secreted was weighed, measured, and evaporated daily. When the dog recovered his usual health, and nature had adapted herself to the new order of things, mercury was given in varying doses, and it was found that its influence invariably was to diminish the amount of bile secreted instead of increasing it. The experiment was repeated numerous times by Dr. Bennett, and afterward by other physicians, and always with the same result. Still, calomel continues its hold with many; and one professor of a medical college in New York declared that he would use calomel when the liver needed touching up, "in spite of Dr. Bennett and all the dogs in Edinburgh."

How is it, we may ask, that there seems to be so much apparent effect from the use of liver medicines in the discharge of the bile? The explanation is this: The bile is not simply an excretion; its chief office is to help digest the food. It is poured out in the upper part of the alimentary canal, where it helps digest the fats, stimulates peristaltic action, preserves the food while digestion and absorption are going on, and other work previously explained. The amount of bile has been variously estimated at from three to nine pints daily; the average will probably be four or five pints every twenty-four hours. The most of it is reabsorbed, by going into the portal circulation, and so is ready for the next day's use. It does not go into the general circulation at all. Now, when a person takes mercury, the effect is to so poison the bile that it is not absorbable, and so instead of being used again, it is hurried out of the body as waste material. Thus although the actual amount of bile secreted is less, the amount discharged is greater. That is why mercury seems to make the liver act. This is true of some other liver medicines. But there are some medicines which do excite the action of the liver; salts are the very best whips of this kind, but they are nothing but whips. But suppose we want to increase the activity of the liver, what shall we do? Here is a horse struggling up a steep hill with a heavy load; would a whip be the best thing for the horse? Would it not be better to lighten the load? The analogy holds good with reference to the liver. Lighten

its burdens of fat, sugar, condiments, big dinners, and encourage it with plenty of hot water, which will dilute the bile, and cause it to move more rapidly along its course and do its work easier. If a person is suffering from the immediate effects of over eating, and the alimentary canal; the alimentary canal is full of germs. The best thing is a dose of salts to relieve the alimentary canal, but it will be of no real help to the liver. Increasing the supply of water in the system is increasing the pressure upon the blood vessels, and this will help to drive the waste material out, and save the liver much work.—*Hall's Journal of Health*.

MORE ABOUT MARS.

The history of observations of the planet Mars constitutes an interesting and fascinating chapter in the development of scientific knowledge. Nearly three centuries ago Kepler, the great German astronomer, declared it is from the knowledge of Mars that astronomy will reach us, and "it is from the study of this planet that the future progress of our science will advance."

It was not, however, till the year 1877 that any marked advance was made in the study of the planet. In August of that year Professor Hall, of the Washington Observatory discovered Mars' two moons. About the same time Schiaparelli, the celebrated Milanese astronomer, discovered curious parallel lines on the planet's surface. These he concluded were canals of some sort, and on the existence of water he predicated the inhabitability of the planet.

Last year a French woman bequeathed \$20,000 to the French Academy of Sciences in trust for the person who should first devise a means of communication with Mars. Camille Flammarion, the distinguished French savant, considers this not at all impossible. He points out, however, that there are many obstacles in the way of establishing the desired communication. We must find out first whether there are inhabitants on Mars; second whether they can understand us, and third, whether they can be reached by photophone. Mars already communicates with the earth by attraction and by light, and M. Flammarion thinks it probable that in time a more subtle, more human means of communication will be discovered.

For example, a triangle, traced in luminous lines on the lunar surface, each side from twelve to fifteen kilometers long, would be visible from here by the aid of our telescope. It follows then that a triangle, square or circle of the dimensions stated, constructed upon a vast plain of the earth by means of luminous points, reflected in the daytime by solar light and lighted at night by electricity, would be visible to the astronomers of the moon, if there are such astronomers, and if they have optical instruments as good as our own.

The logical sequence is simple. If we were to see a triangle constructed on the moon we would be considerably puzzled, but if we were to see it change first into a square and then into a circle we would think with some reason that such figures reveal without question the presence of a geometer upon the neighbor world. The question, however now arises what object our lunar brethren could have in forming these figures. In reply M. Flammarion says: "Why should not the inhabitants of the moon be just as curious as we are, more intelligent, perhaps more elevated in their aspirations, less hampered than we in the mire of material needs? Why should they not suppose that the earth is inhabited as well as their own world, and why should not the object of these geometrical appeals be to ask us whether we exist? Besides, it is not difficult to reply. They show us a triangle; we produce it here. They trace a circle; we imitate it, and lo! communication is established."

This project of communication, originally suggested in regard to the moon, can be applied far better to the planet Mars, not only because Mars has a far closer resemblance to the earth than the moon has, but also because the intensity of the seasons is absolutely the same as with us.

Mars travels around the sun in a mean sidereal period of 686.9797 days, at a mean distance of 139,311,000 miles from the sun, the earth's mean distance being 91,300,000 miles. The mean distance of Mars from the earth at the time when the two planets are in conjunction is about 48,000,000 miles.

The earth is seven times the size of Mars.

A mass weighing a pound on our earth would weigh but six and a-quarter ounces on Mars. Then again, the soil weighs less, mass for mass, than that of our earth.

Seen through a telescope, Mars' surface appears to be of a red hue.

Flammarion supposes that as from a distance our earth must appear tinted with green, on account of the color of its atmosphere, waters, and vegetation; so, he infers, must the ruddy hue of Mars be owing to the soil, atmosphere and vegetation of that planet being shaded with red.—*N. Y. Press*.

The water clock was known in Rome B. C. 158. Dial clocks were first put up in A. D. 913; striking clocks were Saracenic, about 801; pendulum clocks were invented in 1611; repeating clocks in 1676.

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UNIVERSAL LAW.

On "The Universality of Law" Henry Wood writes very ably and interestingly in a past number of the *Review*. He considers the growing recognition of the fact that law is universal, to be of vaster moment and of more importance than all modern discoveries. Natural law he says, which pervades the material, mental and spiritual kingdoms, is God in manifestation, and there is no space, place, nor condition where there is exemption from Law's imperial dominion. Everything that exists, whether an effect of evolution, or of man's creating, even to his character, owe their success or failure to their relation to Law. He does not consider man a helpless victim to Law, but rather a victor, it being a legal part of Law that friction, pain, and penalty shall result from its violation—penalty being the shock that we feel when we come in collision with it, but Law itself can not be broken—we are broken. If Law could in any degree be bent to conform to our variable wishes or standards, the moral and physical universe would become chaos. Penalty is not calamitous and from without, but rather inherent; subjective, corrective, and, therefore, good. Physical, mental, or moral pain (conscience pangs) is penalty, and comes from the bruises which we receive from a voidable collision with Law, but the Law itself sustains not the least fracture. Pain may appear like an armed and vindictive enemy, but it is really a friend in disguise (being medicine for the soul). Law is our judge, and pain the judgment, and it is only when our selfishness and ignorance foolishly antagonize the Law that to our distorted vision it seems baneful. But we may make Law our infinitely powerful ally by rendering ourselves plastic to its healthful persuasions, and through her cordial co-operation become able to accomplish "all things." In this respect man becomes a victor. Of course, this does not include convulsions of nature, as these are only incidents in the great onward sweep of cosmic evolution. As to their relation to man they can not harm him at any point. They may blot out his physical expression, but in reality that is no intrinsic part of him. Only by a general degradation is our flesh-consciousness identified with the ego, making physical calamities a terror or an evil. Plagues and pestilence result from violations of Law, or rather from the lack of recognition of the power and utility of higher laws with which man can ally himself to overcome and banish such calamities. While Natural Law is never suspended, there are mental and spiritual laws (psychic force) which rule and neutralize the power of those which are below, and man's divine sonship gives him dominion in the subordinate realm. By raising a pebble from the ground the law of gravitation is overcome by the higher law of the human will, though not for an instant is the earth's attraction lessened or suspended. Tree-life is superior to gravitation, and therefore the sap rises and overcomes it. Spiritual laws occupy the highest rank in beneficence and potentiality, and, therefore, are primary and supreme among causative forces. The intellectual economy is inferior in rank, being expressive and resultant. The physical realm is a still cruder manifestation of the immaterial forces which have their source and play in unseen productive agencies. Matter has no laws of its own. It merely expresses the quality and shaping of what is back of and superior to itself. Providence is within the limits of Law, thus there can be no special providences; but it is ever ready to serve us. Not for a prayer, but for "prayer without ceasing;" this being communion, aspiration, oneness of spirit—soul-contact with causation—the reception of Parent Mind or Immanent God into the every-day consciousness, bringing us subjectively into harmony with universal Law.

The universal cosmos has a rhythm, to discover the harmonious vibrations of which is man's highest privilege and prerogative. Love is the high consummation and fulfillment of all Law, a fact which humanity seems slow to recognize (through ignorance of self). It casts out fear, discord, and imperfection. To minister is God-like. Giving out fulfills divine order, thus benefiting the giver as well as the recipient. In proportion to one's bestowment upon others his own being is enriched. Giving and receiving are found to be but the different sides of one whole. Ministry is the motive power of spiritual advancement, for the law of love reaches down, rules and overcomes adverse laws which are below itself.

The laws of mental delineation are also of supreme importance. "As a man thinketh, so he is." One unconsciously grows into the likeness of his favorite specifications, and finally becomes the expression of his ruling thought. As darkness is the mere absence of light, so evil displaced by good fades to its native nothingness. Good is positive because it is lawful and Godlike (synonymous with love because it constitutes a condition which constantly gives, imparts, and bestows). The objective vitality of evil is gained from the reflection of subjective consciousness. If we had nothing wrong in ourselves as a correspondence, we could never recognize the same qualities in others (the human aura reflecting that best which it attracts most readily).

Presentism is unwholesome because it multiplies bad conditions and galvanizes them into life. One only finds what he looks for. Recognizing only the evil in humanity it is emphasized and brought into manifestation. Nature is optimistic, and as civilization recedes from natural standards towards artificiality it tends toward chaos and decay. The study of health is vastly more profitable than a study of disease. Religion teaches that love is the sum total of the moral code, but science has yet to discover that love is the ground focus where all the infinite lines of law converge—that morality is a science. It is already apparent in the spiritual vision of keen observers that love is the highest law, but it will yet prove to be the *only* Law. The law of attraction is its material counterpart. Love sees only love outside of itself, and finally becomes incapable of beholding anything besides, because all else is composed of subjective falsity. Only the real will glorify the field of its delectable vision. Love in its lower forms is educational—they are the training schools to that broader, perfected, impersonal Law of Attraction. The grand climax of the wedding of Law and Love will only be reached when it blossoms into universal recognition as the One Force of the Universe. Then will be realized the scientific exactness of the declaration that "God is Love." Such a subjective recognition will also be known as Heaven.

THE DEPTH OF THE SEA.

N. S. SHALER.

The idea that ships are likely to be buried in the accumulations which are forming on the deeper sea floor, rests upon a mistaken conception as to the speed with which sediments are laid down at a distance from the shore. These deposits of the open oceans are so slowly made that we must decree it excessive to suppose that a depth of a single inch can be formed in a thousand years. It is likely that in no case, save near the coast-line, or in the rare places where the showers of volcanic waste bring an unusually large amount of detritus, can a ship be buried in the accumulating strata so as to be preserved in a recognizable form. If the creatures of the far future, to whom it may be given to scan the rocks which are now forming and are hereafter to be uplifted into dry land, are to find a trace of their remote ancestors in the deposits, they will secure it, not by finding the hulks of great vessels, probably not from the bones of men or the common implements which serve them in seafaring, but from the objects composed of glass, or more likely those made of the rarer metals such as gold and platinum. Of the vast wreckage of an iron warship such as the *Captain*, which sank in the Bay of Biscay, the hulk, great guns, shot and shell, timber, and all the forms of its crew will probably disappear before they are entombed in the slowly gathered strata. The geological remainder will perhaps be the coal of her fuel store, the gold of the watches and trinkets and the massive glass objects which abound in such a ship, in all but a small and little indicative part of what went to the bottom of the sea when the vessel foundered. It has, to many persons, been an interesting speculation as to the aspect of the countless wrecks which have been swallowed up by the North Atlantic since the churn of waters has been ploughed by the keels of ships. Their number is probably to be reckoned by the tens of thousands, and the greater part of them lie in comparatively small part of that field. If we count this portion of the Atlantic which is most peopled with wrecks as having an area of 3,000,000 square miles, and estimate the total number of such ruins within this space as 30,000, we would have an average of one sunken ship for each hundred square miles of surface. If all these crafts were at once sailing over the surface of the sea we should, from the deck of any one of them, be likely to note the masts of several others. But as they lie on the floor of the ocean, the greater part of them are probably reduced to low mounds of rubbish, so that, if the ocean floor were converted into dry ground, and we crossed it in a railway, seeing the fields as we do the prairies, it would require an attentive eye to discern the existence of many of these remains. It is a singular and perhaps a somewhat humiliating fact that the most conspicuous and indelible record which man is making in the strata now forming on the sea-floor, is written in the bits of coal and ash which are cast from our steamships as they pursue their way over the ocean. The quantity of this debris is very great, and unlike the wrecks it is very evenly scattered along the paths followed by our steam marine. It is likely that already, in the trace of our trans-Atlantic commerce, not a square rod would fail to give a track of this waste from our coal-burning engines. As this material is not attacked by the marine animals, and is very little affected by the other agents of decay, it will doubtless be very perfectly preserved in the strata which are to bear the records of our time. In the eventual formation of a deposit containing a notable quantity of cinders, it may be that our successors in the far hereafter will interpret our perhaps otherwise unrecorded ways of voyaging.—*Scribner's Magazine*.

HEAVY WARSHIPS OF TO-DAY.

The Royal Sovereign, the largest warship in the world, has just made her trial trip with the officers of the British Admiralty on board. Her displacement is 13,000 tons, and her speed, which was kept up for three hours, was 18 knots per hour. The largest and fastest vessels of the French navy, the Admiral Baudin and the Formidable, are 3,000 tons less, and their speed is three knots less. Our battle ships—the Indiana, the Massachusetts, and the Oregon are 4,000 tons less, and their estimated speed is three knots less. Italy has five ships afloat whose displacement is nearly as large as that of the Royal Sovereign, and whose speed is supposed to be the same. This extraordinary naval development is the chief cause of the impoverishment of Italy and of the crushing weight of taxation in that Kingdom.

Neither Russia nor Germany nor Austria nor Spain has any ships that will compare in size or effectiveness with the Royal Sovereign. The latter compares curiously with other warships and the leading mercantile steamers of the maritime nations. The crack ship of the British navy, the Inflexible, is nearly 3,000 tons less in displacement than the Royal Sovereign. She is 320 feet in length and seventy-five feet beam, as against 350 feet in length and seventy-five feet beam in the Royal Sovereign. The great Italian ships are 400 feet long by seventy-four feet beam. But when we turn to the crack merchant steamers of the day we find that the City of New York and the City of Paris, which have just passed under the American flag, are 560 feet long by sixty-three feet beam. They are 200 or 250 feet longer than the types of the English and French battleships before the Royal Sovereign and twelve feet narrower. In them the proportion of beam to length is 8.89, while in the battleships it is less than 6, or about the proportion which was usual in the ships built in the forties.

If the Royal Sovereign, with her depth, had been as narrow as the City of Paris, there are few ports which she could have entered. Her armament reflects the progress of naval gunnery. The Italian Italia, Duilio, and Dandolo, which were built between 1876 and 1884, carry 100 ton guns; the British Inflexible carries 80-ton guns; the French Admiral Baudin and the Formidable carry 75-ton guns; but the Royal Sovereign only carries 67-ton guns, and our three battle-ships carry 45-ton guns. The reason of the reduction in the size of the guns is, first, the difficulty of handling enormous masses of metal with efficient rapidity, and secondly, the apprehension that no vessel can be built so as to endure the concussion of the fire of very heavy guns without her plates splitting and parting. The best opinion now is that guns not exceeding forty-five tons in weight would be more effective in action than guns exceeding that weight. There is very little doubt that the Italia and Duilio would wrench themselves apart in action long before they had destroyed their enemy. The projectile thrown from the Royal Sovereign will weigh 1,200 pounds, and that thrown from our Massachusetts 1,000 pounds. Such missiles will do quite as much damage if they strike an object as a missile weighing a ton or nearly a ton.

HYPNOTISM IN THERAPEUTICS.

Our opinion is asked with regard to the bill introduced into the New York Legislature to restrict the practice of hypnotism for any purpose. This bill prohibits such practice to all who are not physicians, on the ground that one who attempts to magnetize or hypnotize should be acquainted with anatomy and physiology, and have a legitimate purpose for its use. The bill also takes the ground that if employed as a therapeutic measure, hypnotism comes within the province of the physician, and that others who have not a medical education are more likely than not to work some injury with it.

From observations and study, covering ten years or more, we must confess that the hypnotic method is not one that should be dealt with in a loose fashion, and we know but few among physicians who are capable of employing it judiciously. There are elements of danger in the transference state that require for their management a knowledge of individual peculiarities, of nervous constitution that few very possess. The medical profession, however, has learned enough about the effects of hypnotism to know that it should not be left an open matter for the chance employment of this or that clever person, who has discovered that he has "special gift" in controlling the susceptible, and with a view to protecting the community would make the magnetizer or hypnotizer a responsible agent. Without restriction there is no responsibility. The physician is held responsible for unwise or unskillful treatment of patients, and why should not the magnetic or hypnotic healer be held accountable for the unhappy results of his procedure.

We know how great may be the benefit of hypnotic treatment, where everything else has failed, and would have it recognized by the public as a department of medicine just as much as electricity is so recognized, and this will be the case when experienced and reputable physicians employ it.—*Phrenological Journal*.

NEWSITEMS.

Talmage had such a pleasant visit with the czar that he declares he believes that the Russian system has been "monstrously misrepresented."

During a bull fight at Nîmes, in southern France, Sunday, two bulls were killed and six horses gored to death. Toreador Meloso was badly wounded at a bull fight at Avignon.

The Jews in Moscow have now about all been ejected, and are massed near the frontier unable to cross because of the German guard against cholera. This disease will probably ravage them.

In the latest circular to the American Bishop, Cardinal Ledochowski invites the bishops to communicate with the priesthood in regard to all questions relating to parish schools, which are to be discussed at the next synod.

A St. Petersburg man has invented a clock with a photograph attachment, the dial of which is made to represent a human face, from the mouth of which announcements of the hours are made, as well as any directions that may be left with it.

At St. Petersburg there has been a miraculous discovery of an image of the Virgin in the foundation of a church being built on the spot where Czar Alexander II. was killed. The Virgin revealed the presence of the image to an old woman in a dream.

A whaling party is being fitted out at a Massachusetts port with a view of obtaining a live whale for exhibition in the Fisheries department at the World's Fair. If captured, the whale will be confined in a tank and towed to Chicago by way of the St. Lawrence river.

The first suit in the local Courts growing out of the riot at Homestead on the 6th of last July, was begun at Philadelphia on the 11th inst., in the Common Pleas Court by Wm. R. Lelar, against Robert A. Pinkerton and Wm. A. Pinkerton, trading as Pinkerton's National Detective Agency.

A man has just died in Bellevue, New York, according to the doctors, as the result of a mosquito bite. While the case is a very unusual one, it is not unprecedented, they say. The mosquito had absorbed the microbes of a dangerous disease, which he transmitted to the patient in the biting process. A fatal case of meningitis was developed as a result.

Actual work was commenced on the Hennepin canal, that is to connect the lakes with the Mississippi river, under the contract of Commodore A. J. Whitney. The spade with which the earth was broken is to be engraved and exhibited at the World's Fair. A large force of men will be worked and the excavation for three or four miles will be done before winter, possibly connecting the Mississippi and Rock rivers.

Talmage is in England again, preaching the gospel and raking in the shekels. Some forty thousand gentlemen, natives of the soil, are occupied in the same business here, and one hardly sees why their efforts need be re-inforced by an imported soul-savior from America. However, the great Talmage is laboring in this part of the Lord's vineyard for considerably more than a penny a day. He will return to Yankeeeland with heavier pockets; he can scarcely return with a lighter head.—*Freethinker*.

The appeal of the Catholics of Manitoba to the British privy council to compel the Manitoban government to maintain their separate schools has been dismissed. The Catholics will not submit but will petition the Dominion government to ask the British House of Commons for an amendment to the Manitoba constitution continuing the separate schools. This move, says a dispatch, "it is feared will open up old feuds of race and religion in Canada and may lead to most serious trouble. Canada now faces a tremendous difficulty. Controversies less bitter have led to civil wars."

THE IRISH QUESTION.

Richard H. Dana, in the *Forum* for August writes: It is sometimes asked why the Americans, who so objected to any interference in their Civil War on the part of England, should now turn around and interest themselves in the Irish struggle for home rule. If it were separation for Ireland that interested us, the comparison would be more apt. During the rebellion the Southern States were in arms against the Union, seeking to force the recognition of a separate government. Interference in such a case would have been a direct attack on the integrity and power of this country. The form of government to which the Southern States came back, and which has worked so well ever since, is the very form of government which is now desired for Ireland; that is, we object to a neutral power helping to split apart its neighbor. But sympathy with plans to secure the practical consent of the governed is sympathy with a fundamental English institution which we and the English have ever cherished and fought for. We think, too, our own experience with local self-government in our several States, as a means both of avoiding discord and of giving strength to our Union, furnishes us a right to an opinion that a similar plan might be for the great advantage of our English cousins, who, as we know, have not had the same object lessons before their eyes that have been before ours.

OUR EXCHANGES.

What is experience? A little cottage made with the debris of those palaces of gold and marble which we call our illusions.—*Zigzag*, London.

Spiritualism is a religion that can burn no one politically or socially. It requires neither priest, temple, nor conventicle; it leaves man's will free to accept or act. It promises nothing further than that a life on earth well led, availed more in eternity than Koran, Vedas, or Bible.—*Medium and Paybreak*.

Every planet rolling in space has a counterpart planet, which also rolls in space in company with the more physical orb; and this counterpart body of light is the spiritual world belonging to that planet, with localities, homes, and people upon its surface, the latter of whom are the spirits of those who once dwelt upon the physical body, but, having reaped its experiences, they have passed on to the more spiritual state and entered that other life which we call the spirit world.—*Gannet of Light*.

One of the specialties of Spiritualism is, that it appeals chiefly to the individual mind of its recipients. Whilst its doctrines and the science of its communion are taught to the multitude openly in public services, the facts of spiritual communion are only to be arrived at through the tokens of identity with some deceased person, given—under the best conditions—in private circles, and addressed to such individuals as can recognize them.—*Unseen Universe*.

The Rev. Charles Ferguson, of Syracuse, N. Y., knows what he wants, and it is this, as he told a ministers' meeting: "I believe in one organic church for the future, the great American church, of which the president of the United States shall be the acknowledged head, which shall take hold of every phase of American life." The Rev. Mr. Ferguson is teaching very dangerous doctrine. Put into practice it would set the world back several hundred years.—*Truth-Seeker*.

Another portion of the remains of St. Ann has arrived in New York, and the business of miracle-mongering has been resumed at the old stand. But the time is not propitious: the Homestead affair occupies all minds, and there is a certain mild preoccupation of the public thought by the presidential canvass; hence the coming to town of this venerable relic has caused not the faintest ripple of enthusiasm. I venture to suggest to the Right Rev. Monsignore O'Reilly that he get up a St. Ann Museum in which shall be kept all the authentic skulls of St. Ann, of which there are at least four, and perhaps five: the unauthentic skulls, though numerous, are of little account. The museum might be taken to the great World's Fair, at Chicago: judging from the nature of many of the intended exhibits, I should say that the museum of St. Ann Craniology would be quite at home in the Columbian Exposition.—*Twentieth Century*.

STRIKES.

It seems a curious fact that the two most enlightened and progressive nations of the earth—England and the United States—should be witnesses of a constant struggle between capital and labor, and that these struggles should be the repeated scenes of bloodshed and disorder. It may be due to the very freedom which is enjoyed in these countries or, on the other hand, to the very advanced position which socialism has assumed. There was a great deal of talk during this strike of the rights of the laborer. Under the Constitution there are simply the right to work for a wage agreed upon and for a stipulated length of time. There is a law, moral or civil, which obliges an employer to continue to employ a man or set of men beyond this time so that there were no rights in the present instance which had been in the least trampled upon. Nevertheless there was widespread sympathy for the men who had been locked out, a sympathy not due to their lawless acts, but to the conditions which brought about the crisis. They felt that the Pinkerton guards had been brought as a threat against them, that it was an attempt to awe them into submission at the point of the musket, and this they met by an unfortunate resort to the very methods they deplored.—*Current Literature*.

SCIENTIFIC NOTES.

Ernest Gueraud, the French composer, according to Aurelian School, biologist, added several years to his life by persistently declining to open letters addressed to him.—Did he possess an intuitive sense of the detrimental influences that attend many such?

The earliest known lens is one of red crystal unearthed by Lazard, at Nîmes. This lens, the age of which is measured by thousands of years, now lies in the British museum as bright and as clear as it was the day it left the maker's hand.

The Russian physician who proposes to cure neuralgic pains by throwing a beam of electric light from an arc lamp on the part affected is entitled to respectful hearing. It will be a long time before we exhaust the uses of the mystic agent.—*Inventive Age*.

The French newspapers are just now testing a novel sort of type, made of malleable glass by a new process. The new types preserve their cleanliness almost indefinitely. They are said to wear better than those made of metal, and can be cast with a sharpness of line that will print more distinctly than is possible with the old style type. *La Patrie* now printed entirely on glass type.—*Chicago Printer*.

Relief for Hayfever.

Dr. Hoxsie's Certain Croup Cure has a specific action on the membranes of the throat and nose, and speedily relieves the obstructed respiration known as "Hayfever." It will remove the disease altogether, so that its recurrence need not be feared. In case its soothing effects are miraculous, write A. P. Hoxsie, Buffalo, N. Y., manufacturer.

The Osage Indians are said to be the richest community in the world. There are but 1,509 in number, but they have \$8,000,000 deposited to their credit in the treasury at Washington, on which they draw \$100,000 interest every three months, and they own 1,470,000 acres of the best land in Oklahoma. Most of them wear blankets, despite their wealth.

Women's Corner.

Written for The Better Way.

A Nocturne.

I heard a sound of music,
And it drifted to my ear.
Like the sound of an angel's whisper,
So sweet it was and clear.

It filled my soul with gladness,
Made tears from their fountains start.
It was soothing, sweet, and holy,
A balm for an aching heart.

Then it melted into silence,
And all around lay still.
And I felt as if a baptism
Had been made from a heavenly rill.

Oh, may such spirit music
Come oft to our earthly ears,
And refresh our wearied heart-strings
With the music of the spheres.

HARMONY.

ALICE LAMB MARTIN.

Harmony is the omnipotent principle of mental, moral, spiritual, and physical life. It is the great potency that wins success in every department.

Its power can not be overrated, or its limit circumscribed. The primal law of the universe is harmony. The great magnetic current that moves perpetually onward toward perfection is the soul of harmony. To be out of harmony with the spirit of the universe, is to invite the presence of pain and misery. In the psychical world we see the effect of nature's inharmonious in earthquake, cyclone, waterspout, and flood.

Our insane retreats show the effect of inharmonious on the mental plane, while our prisons and jails speak too plainly of inharmonious in man's moral nature.

In the psychical world, harmony is the prominent feature. All departures are the exception to the rule, while on the mental and moral plane, we find the reverse condition.

The perfectly harmonious individual, family, township, or State, is a marvel to the world, and each is a grand success everywhere you find them.

Harmony links the individual, or the State, with the great magnetic and all conquering forces that move the universe, and half of their work is performed by some unseen hands. It would seem that such a power for success would be studied, and man would avail himself of its aid. Yet the fact is only a few ever give it a thought.

Humanity, as a whole, is in a condition of inharmonious. There is progress in it to be sure. A fleet of vessels is towed under the most trying difficulties. Should they take advantage of the favorable wind and incoming tide, all the puffing and straining of the steam tug's engine would be uncalled for.

Our whole financial system is a continual and fierce combat, whose battlefield is composed of the food we are to eat, and the clothing we are to wear.

We will only glance that way, we can not accomplish anything in so large a field. There is a smaller one situated in every individual heart, where reformation may be successfully carried on. Work will begin in the larger one soon, and the day is not so very far distant when a race of Edward Bellamys will awake every morning in the midst of the golden age.

Put your own self into the most harmonious condition possible. Don't allow your neighbor's success to disturb you, or his faults to irritate you. Better study the law that controls the one, and spend a little time to help him overcome the other. Don't search for faults in your associates, companion, or your children, if you do you will find them and inharmonious simultaneously. If your business is of the kind that irritates you to such a degree that you can not rise above the disturbing thought, it is not the business for you, and the sooner you make a change the better it will be for your spirit, and I will venture to say for your pocket.

Then the domestic relation, I approach this domain carefully. Don't let petty differences grow like weeds in a flower garden; they will soon choke out all the blossoms, and some day your own spirit will hold you responsible for the useless harvest. I never knew a separation between a husband and wife that did not commence way back with the first days of married life. A home full of discords, contention, and inharmonious conditions is a disgrace to the parties living there, a sin against the future generations, a hindrance to all humanity.

What is more deplorable than a glance into the family dining-room of some houses. The place where joy and gladness should meet and kiss. See the father's care-worn face wearing a frown, the mother in fuss and feathers, which can not conceal the look of dissatisfaction. The children—here I pause, the happy little children, fresh from nature, God's hands, whose birthright is gladness and merriment—see their little subdued faces. Above them shining down from their golden frames are such mottoes as these: "God bless our home," "Eat, drink, and be merry." It is ludicrous as well as pitiful.

I wish such spectacles were few and far between, but they are all too common and in our best families too. Cover it as you will, and smooth it over, but such places are the nurseries of crime or the condition from which it is born. We may eat discord with our bread, and sometimes our lives will show upon what sort of food we were nourished.

O, these inharmonious homes! How

the odor from them poisons the surrounding atmosphere! The sun can not penetrate it with his golden beams, the flowers fade and die in it, and the song-birds fly from it. If harmony can not be restored to its vacant throne, then better is it to burn the house to the ground, send the wife back to her father's home, and find harmonious homes for the children among strangers.

Let us turn to the homes where peace abides, where love is king, and harmony holds a constant carnival. It needs no better prayer upon its walls, exploring God to bless it. It is a blessing to itself, and the rest of the world besides, simple what though the furnishing are and the food plain, the beaming eyes, the happy smiles, with the music of the childish laughter, is a grander oratorio than was ever rendered at a feast of the gods. How it cheers and strengthens us to think of such a home. What a power they are! How that father grasps difficulties and masters them.

How that mother's light shines, not only brightening her own home, but giving light to the more darkened ones of her neighbors. And those boys and girls, what men and women they make. Here true manhood and pure womanhood bud and blossom, and in after years bear fruit. What a world we might have if we only took advantage of the law of harmony. It costs nothing, is accessible to all, makes life a success and a blessing, and gives us heaven here and now.

—Alice.

Written for The Better Way.

HEAVEN.

MRS. M. THERRA ALLEN.

Heaven is where thoughts of greed and gain can never blight the heart of love—where selfishness with all its sin can not defile, for there we prove that thoughts are things, whose life and breath are freighted either with the good, or with the seeds of pain and death.

That mingles with life's brotherhood. Thus shall it be when souls are free To roam amid the spheres of thought, Where higher forms of life may be expressed, and in truth's image wrought. Then shall our mortal plane of life become reflection from above, And heaven on mortal fields of strife be voiced by justice, truth, and love.

Written for The Better Way.

A MESSAGE.

ABRIE FOSDICK WATKINS.

To the weary ones of earth: Be of good courage; fear not; despair not. The angel world encircles you, and loving spirits will sustain you in every trial. All trials have their uses and each sorrow its corresponding blessing. Trials fit you for a better life beyond the grave. They strengthen your character, and you are nobler, purer, better in every way for each one sent, if they be only used aright. Though your earth life be full of sorrow, happiness crowns the end, and joy cometh beyond the tomb. Labor with hope. Strengthen your feeble heart with the knowledge that your earth life is but a preparation for an endless life to come—a happy life with glorified spirits in the realm of spirit. Know ye not that ever the bravest and best of earth have suffered most, that all who win a crown must do so through the heat of battle and by earnest striving; by patient endeavor, and by resolutely conquering sorrow and temptation?

Ah! ye weary ones upon whom sorrow has laid a heavy hand, and death has come with his blighting presence, know ye not that through deep tribulation ye shall enter into much joy; that your happiness is measured by your suffering sent to give you a larger capacity for enjoyment? Trust in your spirit friends and know that above and around all is the world of spirit dominating ever over the world of matter, and as ye make your animal nature subservient to the spiritual, so shall ye find peace.

USE THE BROOM FOR HEALTH.

That there is not much sanitary or strengthening influence in the operation of dusting is evident; and yet many women disdaining heavier work, reserve this domestic duty for themselves and waste much time upon it. Muscular motion is of little value unless vigorous and swift. The slow walk and loitering movement do not rouse the blood from its torpidity. The lowliest labor, when zealously performed, may be followed by an unexpected hygienic effect. There is the instance of the penniless young man threatened with fever in a strange country, shipping as a deck-hand to return and die among his people. During the voyage he scrubbed away the dirt from the ship-boards, and with it the disease that had invaded his life craft. A story is also told of a family whose women were of the delicate, ailing sort. Misfortune obliged them to perform their own domestic work. What seemed for them a sad necessity proved itself a double blessing. They gained what they never had before—robust health—and their enforced economy restored them to a prosperous condition.

Not all physicians are clear-sighted or independent enough to prescribe as did one of their number. A young lady supposed to be suffering with anæmia, nervous prostration, and other fashionable ills, sent for the family doctor. "Is there anything I can do to get well," she asked after the usual questioning. "There is," answered he; "follow this prescription faithfully." The folded scrap of paper read as follows:

"One broom; use in two hours of housework daily." — *Popular Science Monthly.*

WHAT A WISEMOTHER CAN DO. She can take ten minutes every day and read to her children a few words on astronomy, geology, or physiology. Not dry statistics, which carry no knowledge to the little minds, but the names of plants and stars, their places, and the mythological story connected with them; stories of the strata of rocks, with coal and other minerals buried between clay and stones; how the hot waters and the cold are deep down under us, waiting for man until he needs them, and discovers their hiding places; stories of our own bones and nerves, muscles and blood; the course of our food from the mouth to the stomach; how fresh air invigorates us, and stimulants dry up the tissues. It is astonishing how easily little children learn the long words and use them intelligently. All these subjects and a hundred more are brought before them every day in a rightly-conducted kindergarten. — *Ladies' Home Journal.*

GLYCERINE IN THE HOUSE.

This useful substance is almost exclusively used externally by housewives. It moistens and softens the skin, and, when properly diluted, both prevents and cures the painful and unsightly cracks known as "chaps" on the hands. We have seen it allay the excessive thirst of a fever when nothing else could do so. Two or three drops given to baby will often stop its stomach-ache, if wind be the cause. It will often soothe an irritable cough by moistening the dryness of the throat which gives rise to it. It is the most efficient means at our command for the prevention of bed-sores. M. Catillon found by experiments that internally it increased the appetite and promoted nutrition. It has been found to be excellent as an enema in treating constipation. But if such uses are made of it, it must be pure and wholly unadulterated. Another use may be added, which is not generally known. When you are about to seal fruit-jars, drop in half a dozen drops of glycerine, and it will help in the keeping, and prevent mould from gathering on the top. If you want to show your husband a little attention, place a bottle at his hand of equal parts of glycerine and bay rum, for use after his morning shave, and he will rise up and bless you. This, I know, for I have tried it and can recommend it. Glycerine is also excellent for rubbing into shoes as a preventative of wet feet, as well as to soften the leather and keep it in good condition. — *Housewife.*

TIED PEOPLE.

Of the many unfortunate people in the world there are few so deserving of pity as those whose daily toil is such a hardship to them that neither strength nor inclination is left for anything else. The drain upon their energies is so heavy that nature is unable to meet it; and now and then there is a break-down, which means loss of work and of money, and a doctor's bill into the bargain. To such sufferers we would suggest the advisability of looking at matters fairly and thoroughly, and asking oneself whether it is not possible to lighten in some measure the burden of work and responsibility that is now crushing the zest and joy out of life. Some of us have got into the uncomfortable habit of doing things we have no business to do. In our anxiety to have the work well done we go fidgeting round, giving finishing touches that are not needed, and allowing it to absorb more time and strength than we can spare. Then, again, that happy knack that some persons have of working quietly, easily, and with as much contentment as can be gained out of the day's experience, is worth while cultivating, for the sake of the physical exhaustion it will save. "It's no use killing yourself to keep yourself." — *Health and Home.*

SPIRITUAL BEAUTY.

Women, as mothers of the race, occupy positions of supreme importance in the family life, and, as every young woman has a right to look forward to wifehood and motherhood, her moral obligations to the race demand that she shall be physically well and vital, mentally and morally able, and in all ways beautiful. She must be physically well and vital or she can not hope to endow her children with strong bodies and brains; she must be mentally and morally able, for otherwise she can not hope to guide her children wisely; and she must be both physically and morally beautiful, because physical beauty is the divine endowment of women, and beauty of person is a power which moves the world to God-like deeds of mercy, charity, and love, when tempered with a fine moral sense, or to crime and wickedness, when the heart is depraved and evil. — *Jennens Miller's Monthly.*

TWENTY FIVE years of the civilized life of to-day is a long period of time, for we measure life by accomplishments rather than years, says Mary A. Livermore in the August *Arena*. The life of the present age is illuminated with knowledge, refined by art, literature, and music, stimulated with incentives to noble living, and glorified by hope, aspiration, and love. One year of civilized life, measured by its quality, counts for more and is longer than a hundred among savage and barbarous peoples. And whoever has lived—not vegetated—through the last twenty-five years has lived longer than Methuselah.

INFLUENCE OF NATURAL SURROUNDINGS ON HUMAN CHARACTER.

Captain F. H. Younghusband makes a remark in one of his accounts of central Asiatic exploration, on the influence of the natural surroundings on the character of the people of a country. "It has been my fortune," he says, "to travel in very varied descriptions of country—in the dense, gloomy forests of Manchuria; over the bounding grassy steppes of Mongolia; across the desolate wastes of the desert of Gobi; and among the mountain valleys of the Himalayas and the Hindu Kush. Each different type of country produced its own peculiar impression upon me, and has enabled me to appreciate perhaps more keenly than I otherwise should have done its particular influence upon the inhabitants. The forest produces a feeling of indefinable repression; one seems so hedged in and hampered about, and longs to be free of the endless succession of trunks of trees, and to be able to see clear space in front. Far preferable, in my opinion, is the desolation of the desert, which, depressing as it may be, in some way produces also a feeling of freedom; and on the open steppes an irresistible desire to roam and wander seems to come over one, which I can well understand was the motive power which caused the Mongol hordes under Genghis Khan to overrun the rest of Asia, and part even of Europe. Again, with these Mongols of the desert and the steppes a stranger is always hospitably received, and there is little of that dread of people from the outside so frequently met with among barbarous nations. The Kirghiz of the open Pamirs, too, have some of these characteristics. But directly one enters the narrow, shut-in valleys, such as are found on the southern slopes of the Hindu Kush and the Himalayas, one finds the ideas of the people shut in too. They have a dread of strangers; they desire, above all things, to be left to themselves, and unless forced by overpopulation to do so, or led away by the ambitions of a chief, seldom leave the particular valley to which they belong." — *Popular Science Monthly.*

THE PARTISAN IN RELIGION. The man who centers his religion in sect, or ecclesiastical party, or local church, or clique within the church, is a religious partisan. His piety is narrow and selfish, his zeal is contracted and embittered by unworthy motives, his religion is made subservient to his love of place and power. Unquestionably, nothing has so retarded the growth of Christ's church and kingdom in the world as the spirit of partisanship displayed by professing Christians. The world naturally recoils from an organization which, while professing the highest and purest motives and the broadest catholicity, nevertheless presents so much which is selfish, narrow, bigoted and inharmonious. The strife of the sects, the rivalries of ecclesiastical parties, the eagerness of individuals in the church for preferment and power, and the meanness of spirit sometimes displayed in gaining ends which, of themselves, are purely selfish—all these things have inevitably, and rightly, kept the world aloof from an organization which could so far surrender itself to them as to appear worthy of condemnation when judged by secular standards of morality and honor. The religious partisan has been the bogy at the church door, that has frightened away thousands who would otherwise have gladly entered. * * * Would that the church might, at some time in its history, present a wholly united and unbroken front to the hosts of sin and worldliness! But that time will never come until the partisan in religion drops his pitiful pewter blade of contentiousness, and grasping the bright sword of faith and consecrated zeal, turns to fight the legions of Satan which swarm on every hand. — *Zion's Herald (Methodist).*

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